Ishwar Ashram Trust -
Santa Vihar

Sacred Verses for Worship

as taught by
Swami Lakshmanjoo

To be kept in Prayer Hall at all times

Ishwar Ashram Trust -
Sarita Vihar

Sacred Verses for Worship

as taught by
Swami Lakshmanjoo

To be kept in Prayer Hall at all times

The following English words exemplify the pronunciation of selected Sanskṛit vowels and consonants. The Romanized Sanskṛit vowel or consonant is first listed and then a English word is given to aid you in its proper pronunciation.

a	as	a in America.
ā	as	a in father.
i	as	i in fill, lily.
ī	as	i in police.
u	as	u in full.
ū	as	u in rude.
ṛi	as	ri in merrily.
ṛī	as	ri in marine.
e	as	e in prey.
ai	as	ai in aisle.
o	as	o in stone.
au	as	ou in house
ś	as	s in sure
ṣ	as	s in shun , bush
s	as	s in saint, sun



Contents

05/05

Puja Verses

Without Translation

oṁ glūṁ gaṁ gaṇapataye namaḥ
oṁ glūṁ gaṁ gaṇapataye namaḥ
oṁ glūṁ gaṁ gaṇapataye namaḥ

oṁ bol sadgurū mahārāj kī bār bār jai
oṁ bol sadgurū mahārāj kī bār bār jai
oṁ bol sadgurū mahārāj kī bār bār jai

oṁ āñjaneyāya rāmadutāya mahābalāya svāhā
oṁ āñjaneyāya rāmadutāya mahābalāya svāhā
oṁ āñjaneyāya rāmadutāya mahābalāya svāhā

oṁ namaḥ śivāya
oṁ namaḥ śivāya
oṁ namaḥ śivāya

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rudrarūpebhyaḥ

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rudrarūpebhyaḥ

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rudrarūpebhyaḥ

Oṁ	Antarālīnatattvaughaṁ cidānandaghanaṁ mahat | yattattvaṁ śaivadhāmākhyaṁ tadomityabhidhīyate | |
Juṁ	Tādṛigātmaparāmarśaśālinī śaktirasya yā | deśakālāparicchinnā sā juṁ śabdena kathyate | |
Saḥ	Sisṛikṣollekhanirmāṇaśaktitritaya nirbharā | jagato yeśitā śaktiḥ sā sa ityucyate sphuṭam | |
Amṛiteśvara	Svaśaktyabhivyaktimaye mokṣe'syaiśvaryayogataḥ | svopāsakānām amṛiteśvaratvaṁ tasya susphuṭam | |
Bhairavāya	Nīlaharṣādibhedena yadbāhyābhyantaraṁ jagat | ahamityāmṛiśanpūrṇo bhairavaḥ samudāhṛitaḥ | |
Namaḥ	Dehaprāṇasukhādīnāṁ nyagbhāvādbhaktasaṁhateḥ | yā cidātmani viśrāntirnamaḥ śabdena socyate | |

Trayīsaptacaturyugmamaye tritayavartmani |
sthito yaḥ śaktisahitaḥ sa jayatyamṛiteśvaraḥ | |

Ātmendudhāmani yugeśanareśaputra-
citrāṁ triśūlabiladhāmani sṛiṣṭaśaktim |
vaisargike citipade'pyatha puṇḍarīkāṁ
kāñcitparāṁ trikaparāṁ praṇamāmi devīm | |

Śrīmatsadāśivapade'pi mahograkālī
bhīmotkaṭabhṛukuṭireṣyati bhaṅgabhūmiḥ |
ityākalayya paramāṁ sthitimetya kāla-
saṅkarṣiṇīṁ bhagavatīṁ haṭhato'dhitiṣṭhet | |

tanmadhye tu parādevī dakṣiṇe ca parāparā |
aparā vāmaśṛiṅge tu madhyaśṛiṅgordhvataḥ śṛiṇu | |

yā sā saṅkarṣiṇī kalī parātītā vyavasthitā | |

kṛitvādhāradharāṁ camatkṛitirasa-
prokṣākṣaṇakṣālitām
āttairmānasataḥ svabhāvakusumaiḥ
svāmoda saṁdohibhiḥ ׀
ānandāmṛitanirbharasvahṛidayā-
narghārghapātrakramāt
tvāṁ devyā saha dehadevasadane
devārcaye'harniśam ׀ ׀

nānāsvādarasāmimāṁ trijagatim
hṛiccakrayantrārpitām
ūrdhvādhastavivekagauravabharān
niṣpīḍya niḥṣyanditam ׀
yatsaṁvitparamāmṛitaṁ mṛitijarā
janmāpahaṁ jṛimbhate
tena tvāṁ haviṣā pareṇaparame
santarpaye'harniśam ׀ ׀

kālāgnirudrāt prasṛitaṁ ca tejo
bhūrisphuṭaṁ dīptataraṁ vicintyam ׀
ūrdhve sthitā candrakalā ca śāntā
pūrṇāmṛitānandarasena devī ׀ ׀

tadobhayorvahniḥ viṣānayogāt
tejaḥśaśāṅkau dravitau ca yasmāt ׀
tejaḥśaśāṅka sphuṭamiśritatvāt
bhavet tadārkaṁ tavatārarūpam ׀ ׀

paraspara samāviṣṭau candre'gnīṣṭīṭibheḥ śaśī ׀
candraṁ sṛiṣṭiṁ vijānīyāt agniḥ saṁhāra ucyate ׀ ׀

avatāro raviḥ prokto madhyasthaḥ parameśvaraḥ ׀ ׀

tataḥ sakāśātprabhavāpyayausto
yasmādayaṁ viśvasamagrabhedaḥ ׀
etacca vidvān viditārthabhāvo
dhyāyet yuktyātmacidarkarūpam ׀ ׀

oṁ namaḥ śivāya



Dvāreśā navarandhragāḥ hṛidayago-
vāsturgaṇeśo mahān
śabdādyā guruvaḥ samīradaśakaṁ
tvādhāraśaktyātmakam /
ciddevo'thavimarśaśaktisahitaḥ
ṣāḍguṇyamaṅgāvalir
lokeśāḥ karaṇāni yasya mahimā
taṁ netranāthaṁ stumaḥ //

vigalati bhavadaurgatyaṁ
mokṣaśrīḥ śrayati hṛitkajaṁ kacati /
prasarati paramānando
yatra tadīśārcanaṁ jayati //

Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ

karpūra gauraṁ karuṇāvatāraṁ
saṁsāra sāraṁ bhujagendra hāram /
sadā vasantaṁ hṛidayāravinde
bhavaṁ bhavānī sahitaṁ namāmi //

ādhīnāmagadhaṁ divyaṁ
vyādhīnāṁ mūlakṛintanam /
upadravāṇāṁ dalanaṁ
mahādevamupāsmahe //



tvayyeva bhātaḥ smṛitivismṛitī te
dvayorapi tvaṁ svayameva bhāsi /
tathāpi sāṁmukhyasukhābhivarṣiṇī
smṛitiḥ priyā te nahi vismṛitirme //

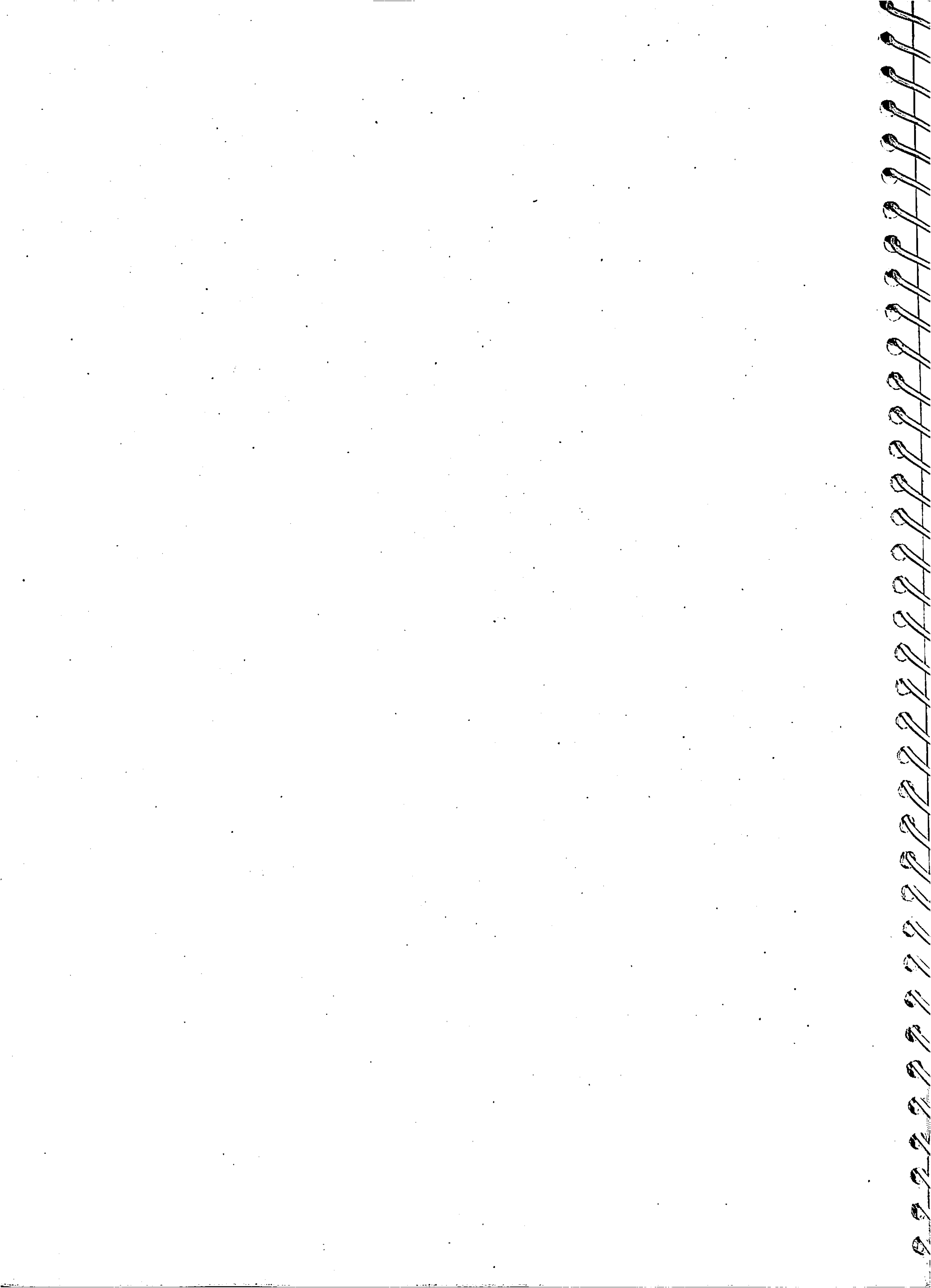
maheśvare vā jagatāmadheśvare
janārdane vā jagadantarātmani /
na kopi bhedapratipattirasti me
tathāpi bhaktistarūṇenduśekhare //

bhānunā tuhinabhānunā bṛihad-
bhānunā ca vinivartitaṁ na yat /
yena tajjhagiti śāntimāntaraṁ
dhvāntameti tadupāsmahe mahaḥ //

saṁgraheṇa sukhaduḥkhalakṣaṇaṁ
māṁ prati sthitamidaṁ śṛiṇu prabho /
saukhyameṣa bhavatā samāgamaḥ
svāminā viraha eva duḥkhitā //

dāsadhāmni viniyojito 'pyahaṁ
svecchayaiva parameśvara tvayā /
darśanena na kimasmi pātritaḥ
pādasaṁvahanakarmaṇāpi vā //

śaktipātasameye vicāraṇaṁ
prāptamīśa na karoṣi karhicit /
adya māṁ prati kimāgataṁ yataḥ
svaprakāśanavidhau vilambase //



aṣṭāñgatāvati prāṇe tvapāne'bhyudayonmukhe /
tāvat sā kumbhakāvasthā yogībhiranubhūyate //

When the outgoing breath, which travels from the center of the eye - brows to external twelve finger spaces is over, and the incoming breath has yet to begin, there is an automatic pause which a yogi realizes and where he remains one pointed.

yathā nimīlane kāle prapañco naiva dṛśyate /
tathaivonmīlane syāccedetaddhyānasya lakṣaṇam //

Just as the external differentiated world is not seen at the time of closing ones eyes, so in the same way while practicing this medita - tion even though his eyes remain wide open, by the Grace of God, this yogi sees nothing. This is the symptom of correct meditation.

prakāśamāne paramārthabhānau naśyatyavidyātimire samaste /
tadā budhā nirmaladṛṣṭayo'pi kiñcinna paśyanti bhāvaprapañcam //

When, while he is doing this practice, he realizes the Sun of Supreme Knowledge, and when his ignorance is ended and he becomes a realized soul, then no matter whatever he does he is soaked in God Consciousness everywhere and he has attained eternal samadhi.

prāṇāṣṭavāyusaṁcārah pāṣāṇa iva niścalaḥ /
parajīvaikyadharmajño yogī yogavcraducyate //

When his breath has automatically stopped completely, at that time he is just like a rock, and then he beholds the union of limited being in unlimited being. This kind of yogi is said to be a real master of yoga.



Bhairava Stotra

Śiva Stuti
of
Śrī Abhinavagupta

Oṁ

vyāpta carācara, bhāva viśeṣaṁ
cinmayam ekam, anantam anādim /
bhairavanātham, anātha śaraṇyaṁ
tanmaya citta, tayā hṛidi vande // 1

I, Abhinavagupta, with one pointed devotion, am praying to that supreme all pervading Lord Śiva, who is himself present in each and everything that exists, and who through realization reveals himself as the one limitless Bhairavanātha the protector of the helpless.

tvanmayam etad, aśeṣam idānīṁ
bhāti mama tvad, anugraha śaktyā /
tvam ca maheśa, sadaiva mamātmā
svātma mayaṁ mama, tena samastam // 2

By the energy of your grace it has been revealed to me that this vibrating universe is your own existence. Thus, O Lord Śiva, this realization has come to me that you are my own soul and as such this universe is my own expression and existence.

svātmani viśva, gate tvayi nāthe
tena na saṁsṛiti, bhīteḥ kathāsti /
sat svapi durdhara, duḥkha vimoha
trāsa vidhāyiṣu, karma gaṇeṣu // 3

O possessor of everything, though your devotees, bound by karma and conditioning of mind, are caught in the net of destiny that arouses troubles and bondage, still they are not afraid of the fret and fever of this world. Having realized this universe as your own existence they are not afraid of worldly difficulties, because fear exists only when there is some one else to inflict it. But when there is none other than you how can fear arise.

antaka mām̐ prati, mā driśamenām̐
krodha karāla, tamām̐ vida dhīhi /
śam̐kara sevana, cintana dhīro
bhīṣaṇa bhairava, śakti mayo smi // 4

O angel of death, do not look towards me with wrathful and frightening eyes as I am always absorbed in the worship of Lord Śiva. Through constant devotion, meditation and reflection I have become steadfast and courageous, one with the energy of the terrifying Bhairava. Thus, your dreadful and frightening looks can do me no harm.

ittham upoḍha, bhavan maya sam̐vit
dīdhiti dārita, bhūri tamisraḥ /
mṛityur yam̐āntaka, karma piśācair
nātha namostu, na jātu bibhemi // 5

O Lord Bhairava, I offer salutations to you who has awakened me to the realization that everything in existence is you alone. As a result of this awakening the darkness of my mind has been destroyed and I am neither frightened of the evil family of demons nor am I afraid of Yama, the fearful Lord of death.

prodita satya, vibodha marīci
prokṣita viśva, padārtha satatvaḥ /
bhāva parāmṛita, nirbhara pūrṇe
tvayy aham ātmani, nirvṛittim emi // 6

O Lord Śiva, it is through your existence, revealed to me by real knowledge, that I realize all attachments and all that exists in this universe is activated by you. It is by this awakening that my mind becomes saturated with immortal devotion and I experience supreme bliss.

mānasa gocaram, eti yadaiva
kleśa daśā tanu, tāpa vidhātrī /
nātha ! tadaiva, mama tvadabheda
stotra parāmṛita, vṛiṣṭi rudeti // 7

O Lord, sometimes I feel misery which arouses torment in my mind, but at that same moment, blessed by a shower of your grace, a clean and clear vision of my oneness with you arises, the impact of which my mind feels appeased.



śaṅkara satyam, idaṁ vrata dāna
snāna tapo bhava, tāpa vināśi /
tāvaka śāstra, parāmṛita cintā
śyandati cetasi, nir vṛitti dhārā // 8

O Lord Śiva, it is said that through charity, ritual bath and the practices of penance the troubles of worldly existence subside, but even more than this, by remembrance of the sacred śāstras and your words alone the current of immortality like a stream of peace enters my heart.

nṛityati gāyati, hṛiṣyati gāḍhaṁ
saṁvid iyaṁ mama, bhairavanātha /
tvāṁ priyam āpya, svadarśanam ekaṁ
durlabham anya, janaiḥ śama yajñaṁ // 9

O Lord Bhairava, through my utmost faith I have perceived you in the unique sacrifice of oneness, which otherwise is not possible though performing mountains of rituals. Being filled with your presence my consciousness intensely dances and sings, enjoying its own ecstacy.

vasu rasapauṣe, kṛiṣṇa daśam yām
abhinavaguptaḥ, stavam imam akarot /
yena vibhur bhava, maru san tāpaṁ
śamayati jhaṭiti, janasya dayāluḥ // 10

O compassionate Lord, under the influence of your glory and for the benefit of your worshipers, I Abhinavagupta have composed this hymn. By meditation and recitation of this hymn within a moment that merciful Lord Bhairava destroys the torments and sufferings springing from this wilderness of *saṁsāra*.

So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
I am not this body, this body is not mine !
I am not this body, this body is not mine !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
I am not this mind, this mind is not mine !
I am not this mind, this mind is not mine !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
I am not this ego, this ego is not mine !
I am not this ego, this ego is not mine !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
oṁ namaḥ śivāya, oṁ namaḥ śivāya
oṁ namaḥ śivāya, oṁ namaḥ śivāya
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ

Oṁ amṛiteśvarabhairavaṁ svacchandanāthaṁ
śrikaṇṭhanāthaṁ ṛiṣi durvāsasam /
mānasaputraṁ tryambakanāthaṁ
āmardakanāthaṁ śrīnātham //
mānasaputrīm ardhatryambakākhyaṁ
tryambakādityaṁ /
saṅgamādityaṁ
varṣādityam aruṇādityām //

ānandaṁ somānandaṁ utpaladevaṁ
ācāryavaraṁ śrīśambunātham /
lakṣmaṇaguptaṁ abhinavaguptaṁ
kṣemarājaṁ yogarājaṁ ca //

śrīgurumanakākaṁ śaivācāryaṁ rāmaṁ
tat śiṣyaṁ śrī mahatābakākam /
guru santati rūpen avatāritaṁ
śaivaśambhuṁ īśvarasvarūpaṁ ca //

bhairavaṁ, rudraṁ, śivatantraṁ
ālayaṁ karuṇālayam /
namāmi bhāgavat pādaṁ
śaṅkaraṁ loka śaṅkaram //
śaṅkaraṁ śaṅkarācāryaṁ
mahāntaṁ abhinavaguptam /
śaiva śaṅkar āvatāritaṁ
īśvarasvarūpaṁ punaḥ punaḥ namāmi //



asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

Let Śiva, who is my own nature, bow down to his real nature, Universal Śiva, through his own śakti for the removal of bondage and limitation which is none other than Śiva.

O'Lord, although I don't know the real way of worshiping you I have worshipped you with all of my devotion. O'Lord, please enter in my heart along with Pārvatī until I will adore you next!

pushpanjalim samarpayāmi śri guru charan kamalebhyo namaḥ



Puja Verses

With Translation



oṁ glūṁ gaṁ gaṇapataye namaḥ
oṁ glūṁ gaṁ gaṇapataye namaḥ
oṁ glūṁ gaṁ gaṇapataye namaḥ

I bow before Lord Ganṇeśa.

oṁ bol satgurū mahārāj kī bār bār jai
oṁ bol satgurū mahārāj kī bār bār jai
oṁ bol satgurū mahārāj kī bār bār jai

I bow again and again before my divine teacher who is just like a great king.

oṁ āñjaneyāya rāmadutāya mahābalāya svāhā
oṁ āñjaneyāya rāmadutāya mahābalāya svāhā
oṁ āñjaneyāya rāmadutāya mahābalāya svāhā

I give offerings to the son of Añjani (air) who is the real messenger of Lord Rāma and who possesses the great strength.

oṁ namaḥ śivāya
oṁ namaḥ śivāya
oṁ namaḥ śivāya

I bow before Lord Śiva.

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rudrarūpebhyaḥ

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rudrarūpebhyaḥ

aghorebhyo 'tha ghorebhyo
ghorāghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rudrarūpebhyaḥ

O Lord Śiva! You alone transform yourself into all forms, into the forms of the powers of Rudra as Āghora, *the enlightening and uplifting energy,* Ghoratarī, *the frightful darkening energy which pushes one down and* Ghora, *the energy which keeps one fixed, neither rising or falling. These forms, embodied in Rudra Śiva, are helpful to the aspirant while he is aware, and frightful for the one who is ignorant, pushing him down and down.*

Oṁ Antarālīnatattvaughaṁ cidānandaghanaṁ mahat |
yattattvaṁ śaivadhāmākhyaṁ tadomityabhidhīyate | |

Oṁ — That being who has kept the 36 elements comprising the 118 worlds in his body, who is a compacted mass of consciousness and bliss and who is exceedingly great, that being is said to be the nature of Lord Śiva, and that is 'Oṁ'.

Juṁ Tādṛigātmaparāmarśaśālinī śaktirasya yā |
deśakālāparicchinnā sā juṁ śabdena kathyate | |

Juṁ — The energy (śakti) of that Oṁ is glorified with the state of Lord Śiva. It is unlimited by time, space and form. This energy is indicated by the mantra 'juṁ'.

Saḥ Sisṛikṣollekhanirmāṇaśaktitritaya nirbharā |
jagato yeśitā śaktiḥ sā sa ityucyate sphuṭam | |

Saḥ — The energy of independence, svāntantrya śakti, which is comprised of the three energies; will, knowledge and action, finding expression as the desire to create, planning to create and the act of creation, rules over the 118 worlds. This is indicated by the mantra 'saḥ'.

Amṛiteśvara Svaśaktyabhivyaktimaye mokṣe'syaiśvaryayogataḥ |
svopāsakānām amṛiteśvaratvaṁ tasya susphuṭam | |

Amṛiteśvara — Liberation, mokṣa, cannot be achieved simply by action or effort. Rather, it is only attained by those followers who are searching for the self and who are longing to achieve it. Only then will the free will of Lord Śiva transform you. This is the meaning of 'Amṛiteśvara'.

Bhairavāya Nīlaharṣādibhedena yadbāhyābhyantaraṁ jagat |
ahamityāmṛiśanpūrṇo bhairavaḥ samudāhṛitaḥ | |

Bhairavaḥ — When he has established himself in his own real nature in the state of one pointed internal self awareness, then he must come out and experience that same glamour in both the internal mental and the external objective world. Blessed by Amṛiteśvara, he will experience, "I am this, I am this. I am this internal world of objects and I am this external world of objects. There is no other element than myself." This is the meaning of 'Bhairava'.

Namaḥ Dehaprāṇasukhādīnāṁ nyagbhāvādbhaktasaṁhateḥ |
yā cidātmani viśrāntirnamaḥ śabdena socyate | |

Namaḥ — What does it mean to say, "I bow to Bhairava?" Real bowing is to drive this physical body, this whole universe which is existing in the outside world, into the internal world, which is also a body, the subtle body, the body govern -

ing the dreaming state. Then, in turn, this subtle state must be pushed into that sub - tler and more refined state, the body of dreamless sleep. And ultimately all these bodies are driven inside the body of consciousness. This is real bowing and this is the mean - ing of 'namaskāra'.

Trayīsaptacaturyugmamaye tritayavartmani ।
sthito yaḥ śaktisahitaḥ sa jayatyamṛiteśvaraḥ ।।

Glory be to that Amṛiteśvara *who is established in this three fold way; in the first three short vowels, in the seven long vowels, in the four vowels, and in the two vowels, along with his energies, his thirty-four* śaktis *which are the thirty–four consonants.*

Ātmendudhāmani yugeśanareśaputra-
citrāṁ triśūlabiladhāmani sṛiṣṭaśaktim ।
vaisargike citipade'pyatha puṇḍarīkāṁ
kāñcitparāṁ trikaparāṁ praṇamāmi devīm ।।

I bow before the Goddess Amṛiteśvarī *whose real body is* parābija, *the* mantra 'sauḥ'. *It is the body where she has created her energies supreme, medium, and inferior. In the inferior state of energy taking the form of* nara *(individual), correspond - ing to the moon and to the objective world, she has differentiated her form in four plus eleven plus sixteen, or thirty one ways; from the element* pṛithvī *(earth) to* māyā *and this corresponds to the letter 'sa'. In her medium energy* icchā śakti (sadāśiva), jñāna śakti (īśvara), *and* kriyā śakti (śuddhavidyā) *are existing simultaneously. That energy is called* triśūla *and it corresponds to the letter 'au'. In her supreme energy exists the residence of 'citipada', the seat of Lord Śiva. This corresponds to the last letter* visarga *'ḥ'. Here both* Śiva *and* Śakti *exist together, indistinguishably interwoven, one in another.*

Śrīmatsadāśivapade'pi mahograkālī
bhīmotkaṭabhṛukuṭireṣyati bhaṅgabhūmiḥ ।
ityākalayya paramāṁ sthitimetya kāla-
saṅkarṣiṇīṁ bhagavatīṁ haṭhato'dhitiṣṭhet ।।

Kālī, *even while in the glorious state of* Sadaśiva, *becoming extremely terrifying and forceful, attains the ultimate state of dissolution. The aspirant experiencing this transcendental* Kālī *should forcefully enter into and attain that state of* Kālī.

tanmadhye tu parādevī dakṣiṇe ca parāparā /
aparā vāmaśṛiṅge tu madhyaśṛiṅgo'rdhvataḥ śṛiṇu //
yā sā saṅkarṣiṇī kālī parātītā vyavasthitā //

In the central spoke of the triśūla, Lord Śivas trident, *is the establish - ment of* parā *(supreme)* śakti. *On the right side of* triśūla *is the establishment of* parā-parā *(medium)* śakti. *On the left side of* triśūla *is the establishment of* āparā *(inferior)*



śakti. Above this central spoke, which is parā *(supreme) śakti, is* saṁkarṣiṇī kālī *the Divine Goddess Kālī, Amriteśvarī.*

In the following verses of the Tantrāloka, composed by Abhinavagupta, he describes how he meditates and worships his Lord through mind, not through physical offerings.

kṛitvādhāradharāṁ camatkṛitirasa-
prokṣākṣaṇakṣālitām-
āttairmānasataḥ svabhāvakusumaiḥ
svāmodasaṁdohibhiḥ /
ānandāmṛitanirbharasvahṛidayā-
narghārghapātrakramāt
tvāṁ devyā sahadehadevasadane
devārcaye'harniśam //.

Meditating upon her, I bathe that Goddess with water which is the nectar of the ecstasy which She produces as cit kuṇḍalinī *in* mūlādhāra cakra. *Then after bathing her, through mind I collect the flowers of absolute bliss produced by her. These flowers, with the fragrance of ecstacy, are produced by her own nature as she flows out. Then, placing these flowers in that priceless sacrificial pot, which is my own heart and which is filled with the nectar of bliss, I worship you, O Lord Śiva, along with your Śakti day and night in the temple of my body.*

nānāsvādarasāmimāṁ trijagatiṁ
hṛiccakrayantrārpitām-
ūrdhvādhastavivekagauravabharān-
niṣpīḍya niḥṣyanditam /
yatsaṁvitparamāmṛitaṁ mṛitijarā
janmāpahaṁ jṛimbhate
tena tvām haviṣā pareṇa parame
santarpaye'harniśam //

Then, through mind I collect these three fold states of the world, which give rise to numerous sensations; the world of objectivity, the moon, having a soft taste; the world of subjectivity, fire, having a harsh and hard taste; and the world of cognition, the sun, possessing both the warmth of fire and the softness of the moon, and which is existing inside and outside of one's own body, and I establish them in the wheel of the heart where I discriminate between them. Here the wheel of the moon (objectivity) is above and the wheel of fire (subjectivity) is below. Through the strength of my meditation, I squeeze them together producing the supreme nectar of God Consciousness by which the three threats, death, birth and old age are kept away. O Lord, while residing in that supreme state of God Consciousness, I worship you day and night with the supreme offering of this nectar.

kālāgnirudrāt prasṛitaṁ ca tejo
bhūrisphuṭaṁ dīptataraṁ vicintyaṁ /
ūrdhve sthitā candrakalā ca śāntā
pūrṇāmṛitānandarasena devī //

I meditate imagining that kālāgni rudra *rises from the big toe of my left foot as fire, fiery bright and radiant, and that* candrakalā *absolutely delightful and filled with the supreme nectar of God Consciousness, residing in* sahasrāra cakra, *the residence of* śāntātītā kalā *descends and they both meet at the place of the heart. That is the embrace of objectivity and subjectivity.*

tadobhayorvahniḥ viṣānayogāt
tejaḥśaśāṅkau dravitau ca yasmāt /
tejaḥśaśāṅka sphuṭamiśritatvāt
bhavet tadārkaṁ tavatārarūpam //

Completely through mind I compress together at the location of my heart both the fire of kālāgni rudra *and the nectar of* candrakalā. *There the fiery light of* kālāgni rudra *and the blissful light of the moon are melted and mixed together and out of this mixture is produced that incarnation which is the real sun of God Consciousness.*

paraspara samāviṣṭau candre'gniṣṭīṭibheḥ śaśī /
candraṁ sṛiṣṭiṁ vijānīyāt agniḥ saṁhāra ucyate //
avatāro raviḥ prokto madhyasthaḥ parameśvaraḥ //

When the element of the moon, the creative cycle, and the element of fire, the destructive cycle, are mixed together, one in the other, then in the center of these two, God Consciousness is incarnated. This is the Sun, this is Lord Śiva himself.

Now Abhinavagupta teaches us how to accomplish this worship through the mind.

tataḥ sakāśātprabhavāpyayausto
yasmādayaṁ viśvasamagrabhedaḥ /
etacca vidvān viditārthabhāvo
dhyāyet yuktyātmacidarkarūpaṁ //

From that Being which is real God Consciousness, and which comes out from the compression of these two aspects, subjectivity and objectivity, is produced the destruction and creation of 118 worlds. From this state of the sun, which is the real nature of God Consciousness, the full glory of manifestation has come into existence. This mental worship is to be accomplished by that elevated aspirant who has really understood the reality of subjectivity and objectivity. Employing a divine technique taught by his master, he must meditate on the fact that it is one's own self who is the actual being of the sun, God Consciousness.



Oṁ namaḥ śivāya

I bow before Lord Śiva.

Dvāreśā navarandhragāḥ hṛidayago-
vāsturgaṇeśo mahān
śabdādyā guravaḥ samīradaśakaṁ
tvādhāraśaktyātmakam /
ciddevo'thavimarśaśaktisahitaḥ
ṣāḍguṇyamaṅgāvalir
lokeśāḥ karaṇāni yasya mahimā
taṁ netranāthaṁ stumaḥ //

I bow to that Netranātha, Amṛiteśvara, *who is fond of His nectar producing third eye, and in whose glamourous body the nine openings are nine doorkeepers which are the nine incarnations of* (Dvāreśā) Gaṇeśa; *whose heart is* Gaṇeśa, *His son, the director of the one hundred* Vāstu Devata; *whose five sensations are the five classes of Masters; whose* mūladhāra cakra *consists of the ten layers of vayu which fill the universe; who is the Lord of Consciousness always united with His energy of Consciousness; whose six limbs are His six universal attributes, all knowingness, complete fullness, eternal knowledge, absolute freedom, inexhaustible energy, and infinite energies; and whose ten internal organs are the ten protectors of this world protecting it from all ten sides.*

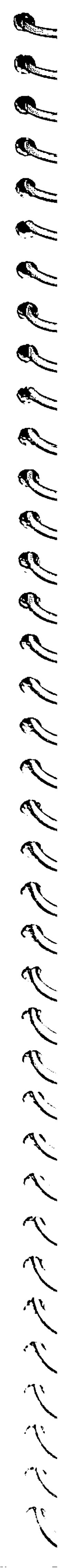
vigalati bhavadaurgatyaṁ
mokṣaśrīḥ śrayati hṛitkajaṁ kacati /
prasarati paramānando
yatra tadīśārcanaṁ jayati //

Wherein, whose worship the misery of this universe is brought to an end and the possession of the wealth of salvation appears. Where the lotus of the heart blooms and the Supreme blissful state flows from all sides. Let that worship be glorified always.

Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
(repeat 10 times)

Repeating the sacred mantras 'oṁ', 'juṁ' *and* 'saḥ' *I bow before that Bhairava who is the Lord of the Bliss of Enlightenment.*

karpūra gauraṁ karuṇāvatāraṁ
saṁsāra sāraṁ bhujagendra hāram /
sadā vasantaṁ hṛidayāravinde
bhavaṁ bhavānī sahitaṁ namāmi //



I bow before that Lord Śiva whose body is white like camphor, who is the incarnation of supreme grace and the essence of this ever changing universe and who is garlanded with snakes and vibrates in the lotus hearts of all His devotees. And, I bow before his inseparable consort Pārvatī, *the divine Mother.*

ādhīnāmagadhaṁ divyaṁ
vyādhīnāṁ mūlakṛintanam /
upadravāṇāṁ dalanaṁ
mahādevamupāsmahe //

We worship that Lord Mahādeva, *the only Supreme Divinity who is divine medicine for all mental afflictions, who is the complete destroyer of all diseases, both mental and physical, and who dispels all misfortunes.*

tvayyeva bhātaḥ smṛitivismṛitī te
dvayorapi tvaṁ svayameva bhāsi /
tathāpi sāṁmukhyasukhābhivarṣiṇī
smṛitiḥ priyā te nahi vismṛitirme //

Remembering you and forgetting you both reside in you, O Lord, as you alone shine in these both. Even then, O Lord, I treasure remembering you, not forgetting you, for in remembering you I enjoy the nectar of your nearness.

maheśvare vā jagatāmadheśvare
janārdane vā jagadantarātmani /
na kopi bhedapratipattirasti me
tathāpi bhaktistarūṇenduśekhare //

Devotion to Lord Śiva, who is the master of the three worlds, and devotion to Lord Nārāyaṇa, *who resides in the heart of each and every living being, exists for me equally because nowhere does there exist a distinction of devotion. Even then, O my Lord, I prefer devotion to Lord Śiva on whose forehead shines the crescent moon.*

bhānunā tuhinabhānunā bṛihad-
bhānunā ca vinivartitaṁ na yat /
yena tajjhagiti śāntimāntaraṁ
dhvāntameti tadupāsmahe mahaḥ //

We bow before, and worship, that Supreme effulgent light of consciousness where the light of the Sun has no glory, where the light of the moon has ceased to function, and where the light of the fire is extinquished, by which light the internal darkness of ignorance instantly vanishes.



saṁgraheṇa sukhaduḥkhalakṣaṇaṁ
māṁ prati sthitamidaṁ śṛiṇu prabho /
saukhyameṣa bhavatā samāgamaḥ
svāminā viraha eva duḥkhitā //

O Lord, please listen to the real description of my pleasure and my pain. Union with your nature is my pleasure and separation from you, my Master, is the cause of my pain.

dāsadhāmni viniyojito'pyahaṁ
svecchayaiva parameśvara tvayā /
darśanena na kimasmi pātritaḥ
pādasaṁvahanakarmaṇāpi vā //

O supreme Lord, although it is by your will that I have been placed in the position of being your slave, why, even then, have I not been qualified to have your audience, your gaze or even the act of touching your feet.

śaktipātasameye vicāraṇaṁ
prāptamīśa na karoṣi karhicit /
adya māṁ prati kimāgataṁ yataḥ
svaprakāśanavidhau vilambase /

O independent Lord, at the time of showering your grace on me, you should have considered whether I was qualified for this grace. But, you never think in this way. Having received this grace look at my plight now that you delay in revealing your nature.



aṣṭāṅgatāvati prāṇe tvapāne'bhyudayonmukhe /
tāvat sā kumbhakāvasthā yogībhiranubhūyate //

When the outgoing breath, which travels from the center of the eye - brows to external twelve finger spaces is over, and the incoming breath has yet to begin, there is an automatic pause which a yogi realizes and where he remains one pointed.

yathā nimīlane kāle prapañco naiva dṛiṣyate /
tathaivonmīlane syāccedetaddhyānasya lakṣaṇam //

Just as the external differentiated world is not seen at the time of closing ones eyes, so in the same way while practicing this medita - tion even though his eyes remain wide open, by the Grace of God, this yogi sees nothing. This is the symptom of correct meditation.

prakāśamāne paramārthabhānau naśyatyavidyātimire samaste /
tadā budhā nirmaladṛiṣṭayo'pi kiñcinna paśyanti bhavaprapañcam //

When, while he is doing this practice, he realizes the Sun of Supreme Knowledge, and when his ignorance is ended and he becomes a real - ized soul, then no matter whatever he does he is soaked in God Consciousness everywhere and he has attained eternal samadhi.

prāṇāṣṭavāyusaṁcāraḥ pāṣāṇa iva niścalaḥ /
parajīvaikyadharmajño yogī yogaviducyate //

When his breath has automatically stopped completely, at that time he is just like a rock, and then he beholds the union of limited being in unlimited being. This kind of yogi is said to be a real master of yoga.



Bhairava Stotra

Śiva Stuti
of
Śrī Abhinavagupta

Oṁ

vyāpta carācara, bhāva viśeṣaṁ
cinmayam ekam, anantam anādim /
bhairavanātham, anātha śaraṇyaṁ
tanmaya citta, tayā hṛidi vande // 1

I, Abhinavagupta, with one pointed devotion, am praying to that supreme all pervad - ing Lord Śiva, who is himself present in each and everything that exists, and who through realization reveals himself as the one limitless Bhairavanātha the protector of the helpless.

tvanmayam etad, aśeṣam idānīṁ
bhāti mama tvad, anugraha śaktyā /
tvam ca maheśa, sadaiva mamātmā
svātma mayaṁ mama, tena samastam // 2

By the energy of your grace it has been revealed to me that this vibrating universe is your own existence. Thus, O Lord Śiva, this realization has come to me that you are my own soul and as such this universe is my own expression and existence.

svātmani viśva, gate tvayi nāthe
tena na saṁsṛiti, bhīteḥ kathāsti /
sat svapi durdhara, duḥkha vimoha
trāsa vidhāyiṣu, karma gaṇeṣu // 3

O possessor of everything, though your devotees, bound by karma and conditioning of mind, are caught in the net of destiny that arouses troubles and bondage, still they are not afraid of the fret and fever of this world. Having realized this universe as your own existence they are not afraid of worldly difficulties, because fear exists only when there is some one else to inflict it. But when there is none other than you how can fear arise.

antaka māṁ prati, mā dṛiśamenāṁ
krodha karāla, tamāṁ vida dhīhi /
śaṁkara sevana, cintana dhīro
bhīṣaṇa bhairava, śakti mayo smi // 4

O angel of death, do not look towards me with wrathful and frightening eyes as I am always absorbed in the worship of Lord Śiva. Through constant devotion, meditation and reflection I have become steadfast and courageous, one with the energy of the terrifying Bhairava. Thus, your dreadful and frightening looks can do me no harm.

ittham upoḍha, bhavan maya saṁvit
dīdhiti dārita, bhūri tamisraḥ /
mṛityur yamāntaka, karma piśācair
nātha namostu, na jātu bibhemi // 5

O Lord Bhairava, I offer salutations to you who has awakened me to the realization that everything in existence is you alone. As a result of this awakening the darkness of my mind has been destroyed and I am neither frightened of the evil family of demons nor am I afraid of Yama, the fearful Lord of death.

prodita satya, vibodha marīci
prokṣita viśva, padārtha satatvaḥ /
bhāva parāmṛita, nirbhara pūrṇe
tvayy aham ātmani, nirvṛittim emi // 6

O Lord Śiva, it is through your existence, revealed to me by real knowledge, that I realize all attachments and all that exists in this universe is activated by you. It is by this awakening that my mind becomes saturated with immortal devotion and I experience supreme bliss.

mānasa gocaram, eti yadaiva
kleśa daśā tanu, tāpa vidhātrī /
nātha ! tadaiva, mama tvadabheda
stotra parāmṛita, vṛiṣṭi rudeti // 7

O Lord, sometimes I feel misery which arouses torment in my mind, but at that same moment, blessed by a shower of your grace, a clean and clear vision of my oneness with you arises, the impact of which my mind feels appeased.

śaṅkara satyam, idaṁ vrata dāna
snāna tapo bhava, tāpa vināśi /
tāvaka śāstra, parāmṛita cintā
śyandati cetasi, nir vṛitti dhārā // 8

O Lord Śiva, it is said that through charity, ritual bath and the practices of penance the troubles of worldly existence subside, but even more than this, by remembrance of the sacred śāstras and your words alone the current of immortality like a stream of peace enters my heart.

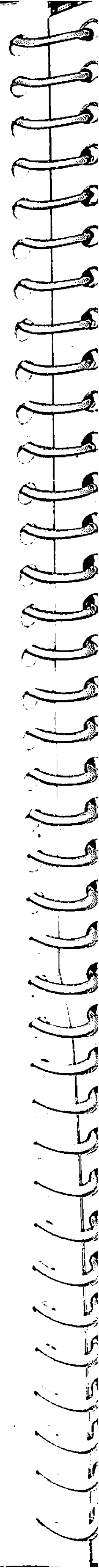


nṛityati gāyati, hṛiṣyati gāḍhaṁ
    saṁvid iyaṁ mama, bhairavanātha /
tvāṁ priyam āpya, svadarśanam ekaṁ
    durlabham anya, janaiḥ sama yajñam // 9

O Lord Bhairava, through my utmost faith I have perceived you in the unique sacrifice of oneness, which otherwise is not possible though performing mountains of rituals. Being filled with your presence my consciousness intensely dances and sings, enjoying its own ecstacy.

vasu rasapauṣe, kṛiṣṇa daśam yām
    abhinavaguptaḥ, stavam imam akarot /
yena vibhur bhava, maru san tāpaṁ
    śamayati jhaṭiti, janasya dayāluḥ // 10

O compassionate Lord, under the influence of your glory and for the benefit of your worshipers, I Abhinavagupta have composed this hymn. By meditation and recitation of this hymn within a moment that merciful Lord Bhairava destroys the torments and sufferings springing from this wilderness of saṁsāra.



So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ so'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
I am not this body, this body is not mine !
I am not this body, this body is not mine !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
I am not this mind, this mind is not mine !
I am not this mind, this mind is not mine !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
I am not this ego, this ego is not mine !
I am not this ego, this ego is not mine !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
oṁ namaḥ śivāya, oṁ namaḥ śivāya !
oṁ namaḥ śivāya, oṁ namaḥ śivāya !
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ So'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ
So'haṁ Śivo'haṁ

Oṁ amriteśvarabhairavaṁ svacchandanāthaṁ
śrikaṇṭhanāthaṁ ṛiṣi durvāsasam /
mānasaputraṁ tryambakanāthaṁ
āmardakanāthaṁ śrīnātham //
mānasaputrīm ardhatryambakākhyaṁ
tryambakādityaṁ /
saṅgamādityaṁ
varṣādityam aruṇādityām //

Salutations to Lord Amriteśvarabhairava, Svacchandanātha, Śhrikaṇṭhanātha, the sage Durvāsa, his mind born sons Tryambakanātha, Āmardakanātha, Śrinātha and his mind born daughter Ardhatṛiyambakā. Salutations to the Masters Tryambakāditya, Sangamāditya, Varśāditya, and Aruṇādityā.

ānandaṁ somānandaṁ utpaladevaṁ
ācāryavaraṁ śrīśambunātham /
lakṣmaṇaguptaṁ abhinavaguptaṁ
kṣemarājaṁ yogarājaṁ ca //

Salutations to the masters Ānanda, Somānanda, Utpaladeva, Āchārya Śham - bunātha, Lakṣmanagupta, Abhinavagupta, Kṣemarāja, and Yogarājam

śrīgurumanakākaṁ śaivācāryaṁ rāmaṁ
tat śiṣyaṁ śrī mahatābakākam /
guru santati rūpen avatāritaṁ
śaivaśambhuṁ īśvarasvarūpaṁ ca //

Salutations to Swamī Manakāka, Swamī Rām, his disciple Swamī Mahatābakāk and their successor and disciple Īśvarasvarūpa (Swami Lakshmanjoo), the embodiment of compassion and love.

bhairavaṁ, rudraṁ, śiva tantraṁ
ālayaṁ karuṇālayam /
namāmi bhāgavat pādaṃ
śaṅkaraṁ loka śaṅkaraṁ //
śaṅkaraṁ śaṅkarācāryaṁ
mahāntaṁ abhinavaguptam /
śaiva śaṅkar āvatāritaṁ
īśvarasvarūpaṁ punaḥ punaḥ namāmi //

Again and again I bow before the lotus feet of the Great Master Īśvarasvarūpa, the depository of all forms of the Śaiva Āgama, monist, dualist, and monist cum dual - ist. He is the successor of the great master Abhinavagupta and the embodiment of the all auspicious Lord Śiva the benefactor of the entire cosmos.

asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe .
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

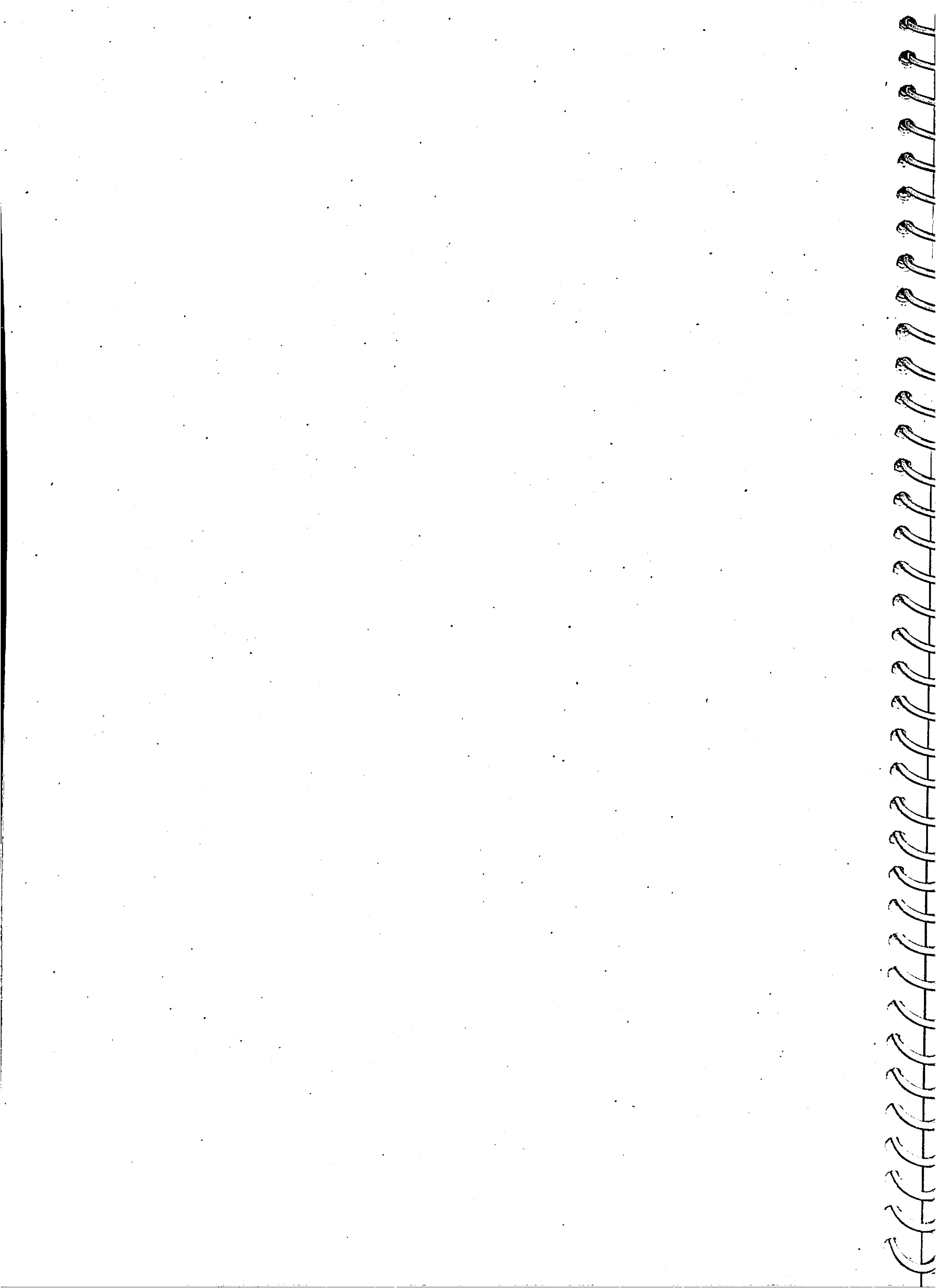
asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

Let Śiva, who is my own nature, bow down to his real nature, Universal Śhiva, through his own Śhakti for the removal of bondage and limitation which is none other than Śhiva.

O'Lord, although I don't know the real way of worshiping you I have worshipped you with all of my devotion. O'Lord, please enter in my heart along with Pārvatī until I will adore you next!

puṣpanjalim samarpayāmi śri guru charan kamalebhyo namaḥ

Offering a handful of flowers to the feet of the Master, I bow down.



Annual Birthday Celebration

The following verses were selected by Swamiji to be recited on his Birthday.

Śrī Gurave Namaḥ
Śrī Svacchandabhairavāya

tripañcanayanaṁ devaṁ jaṭāmukuṭa-maṇḍitam /
candrakoṭi-pratīkāśaṁ candrārdha-kṛita-śekharam // 1
pañca-vaktraṁ viśālākṣaṁ sarpagonāsa-maṇḍitam /
vṛiścikair-agni-varṇā-bhair-hāreṇa tu virājitam // 2
kapāla-mālā-bharaṇaṁ khaḍga-kheṭaka-dhāriṇam /
pāśāṅkuśa-dharaṁ devaṁ śara-hastaṁ pinākinam // 3
varadābhaya-hastaṁ ca muṇḍa-khaṭvāṅga-dhāriṇam /
viṇā-ḍamaru-hastaṁ ca ghaṇṭā-hastaṁ triśulinam // 4
vajra-daṇḍa-kṛitāṭopaṁ para-śvāyudha-hastakam /
mudgareṇa vicitreṇa vartulena virājitam // 5
siṁha-carma-parīdhānaṁ gaja-carmottarī-yakam /
aṣṭā-daśa-bhujaṁ devaṁ nīlakaṇṭhaṁ sutejasam // 6
ūrdhva-vaktraṁ maheśāni sphaṭikābhaṁ vicintayet /
āpītaṁ pūrva-vaktraṁ tu nīlot-paladala-prabham // 7
dakṣiṇaṁ tu vijānīyād-vāmaṁ caiva vicintayet /
dāḍimī-kusuma-prakhyaṁ kuṅkumodaka-saṁnibham // 8
candrārbuda-pratīkāśaṁ paścimaṁ tu vicintayet /
svacchanda-bhairavaṁ devaṁ sarva-kāma-phalapradam // 9
dhyāyedvai yastu yuktātmā kṣipraṁ sidhyati mānavaḥ /
yā sā pūrvaṁ mayā khyātā aghorī śaktiruttamā // 10
bhairavaṁ pūjayitvā tu tasyot-saṅga-gatāṁ smaret /
yādṛiśaṁ bhairavaṁ rūpaṁ bhairavyāstād-ṛigeva hi // 11
īṣat-karāla-vadanāṁ gambhiravi-pulasvanām /
prasan-nāsyāṁ sadā-dhyāyed-bhairavīṁ vismite-kṣaṇām // 12

Śrī Bahurūpa-garbha Stotraḥ

brahmādi-kāraṇā-tītaṁ sva-śaktyānanda-nirbharam /
namāmi parameśānaṁ svacchandaṁ viranāyakam // 1
kailāsa-śikharā-sīnaṁ devadevaṁ jagadgurum /
papraccha praṇatā devī bhairavaṁ vigatāmayaṁ // 2

Śrī Devī Uvāca

prāyaś-citteṣu sarveṣu samayol-laṅghaneṣu ca /
mahābhayeṣu ghoreṣu tīvropa-drava-bhūmiṣu // 3
cchidrasthāneṣu sarveṣu sadupāyaṁ vada prabho! /
yenā ' yāsena-rahito nirdoṣaśca bhavennaraḥ // 4

Śrī Bhairava Uvāca

śṛiṇu devī! paraṁ guhyaṁ rahasyaṁ paramād-bhutam /
sarva-pāpa-praśamanaṁ sarva-duḥkha-nivāraṇam // 5
prāya-ścitteṣu sarveṣu tīvreṣva 'pi vimocanam /
sarva-cchidrāpa-haraṇaṁ sarvārti-vini-vārakam // 6
samayol-laṅghane ghore japādeva vimocanam /
bhoga-mokṣa-pradaṁ devī! sarva-siddhi-phalapradam // 7
śatajāpyena śuddhyanti mahā-pāta-kino 'pi ye /
tada 'rdhaṁ pātakaṁ hanti tat-pādenopapātakam // 8
kāyikaṁ vācikaṁ caiva mānasaṁ sparśa-doṣajam /
pramādād-icchayā vā 'pi sakṛit-jāpyena śuddhyati // 9
yāgārambhe ca yāgānte paṭhitavyaṁ pṛayat-nataḥ /
nitye naimit-tike kāmye parasyāpyā-'tmano 'pi vā // 10
niśchidra-karaṇaṁ proktaṁ svabhāva-paripūrakam /
dravyahīne mantrahīne yajña-yoga-vivarjite // 11
bhakti-śraddhā-virahite śuddhi-śūnye viśeṣataḥ /
mano-vikṣepa-doṣe ca vilope paśu-vīkṣite // 12
vidhihīne pramāde ca-japtavyaṁ sarva-karmasu /
nātaḥ parataro mantro nātaḥ paratarā stutiḥ // 13
nātaḥ paratarā kācit-samyak-pratyaṅgirā priye /
iyaṁ samaya-vidyānāṁ rāja-rājeśvarī-śvari! // 14
paramā 'pyāyanaṁ devi! bhairavasya prakīrtitam /
prīṇanaṁ sarva-devānāṁ sarva-saubhāgya-vardhanam // 15
stavarāja-mimaṁ puṇyaṁ śṛiṇvaṣvā 'vahitā priye /

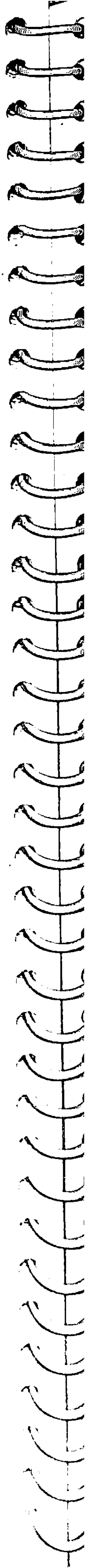
asya śrī bahurūpa bhaṭṭāraka stotrasya
śrī vāmadeva ṛiṣiḥ anuṣṭup-chandaḥ
śrī bahurūpa bhaṭṭārako devatā ātmano vāṅ-manaḥ kāyopār-jita-pāpa-nivāraṅ-ārthaṁ catur-varga siddhyarthe pāṭhe viniyogaḥ //

atha dhyānam

vāme kheṭaka-pāśa-śarṅga-vila sat - daṇḍaṁ ca vīṇāṇṭike
bibhrāṇam dhvaja-mudgarau svanibhade vyaṅkaṁ kuṭhāraṁ kare
dakṣe sya'ṅkuśa-kandaleṣu-ḍamarūn - vājara-triśula-bhayān-
rudrasthaṁ śara-vaktram-indu-dhavalaṁ svacchanda-nāthaṁ ṣtumaḥ

atha gāyatrī

Oṁ bahurupāya vidmahe koṭar-ākṣāya dhīmahi
tanno 'ghoraḥ pracodayāt //3//

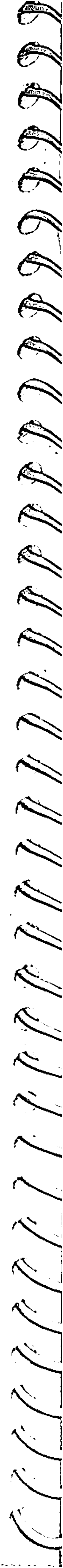


atha mūlam

aghorebhyo 'tha ghorebhyo ghoraghoratarībhyaśca /
sarvataḥ śarva! sarvebhyo namaste rudrarūpebhyaḥ // 10 //

Śrī Bhairavaḥ

oṁ namaḥ paramākāśa-śāyine paramātmane /
śivāya parasaṁśānta-nirānanda-padāya te // 1
avācya-yā-prameyāya pramātre viśva-hetave /
mahā-sāmānya-rūpāya sattām-ātraika-rūpiṇe // 2
ghoṣādi-daśadhā-śabda-bīja-bhutāya śambhave /
namaḥ śāntogra-ghorādi-mantra-sandarbha-garbhiṇe // 3
revatī-saṅga-visrambha-samāśleṣa-vilāsine /
namaḥ samarasāsvāda-parānandopabhogine // 4
bhogapaṅe namastubhyaṁ yogīśaiḥ pūjitātmane /
dvayanir-dalanodyoga-samullāsita-mūrtaye // 5
sarat-prasara-vikṣobha-visṛiṣṭ-ākhila-jantave /
namo māyā-svarūpāya sthāṅave parameṣṭhine // 6
ghora-saṁsāra-saṁbhoga-dāyine sthitikāriṅe /
kalā-dikṣiti-paryanta-pāline vibhave namaḥ // 7
rehaṅāya mahāmoha, dhvānta-vidhvaṁ-sahetave /
hṛidayāmbhoja-saṁkoca-bhedine śivabhānave // 8
bhoga-mokṣa-phala-prāptir-hetuyoga-vidhāyine /
namaḥ parama-nirvāṅa - dāyine candra-maulaye // 9
ghoṣyāya sarva-mantrāṅāṁ sarvavāṅ-maya-mūrtaye /
namaḥ sarvāya śarvāya sarva-pāśāpa-hāriṅe // 10
ravaṅāya ravāntāya namaste rāvarāviṅe /
nityāya supra-buddhāya sarvāntarata-māya te // 11
ghoṣāya paranādānta-ścarāya khacarāya te /
namo vākpataye tubhyaṁ bhavaya bhava-bhedine // 12
ramaṅāya ratīśāṅga-dāhine citra-karmiṅe /
namaḥ-śailasuta-bhartre viśvakartre mahātmane // 13
tamaḥ pāra-pratiṣṭhāya sarvānta-padagāya te /
namaḥ samasta-tattvādhva-vyāpine citsvarūpiṇe // 14
revadvarāya rudrāya namaste rūparūpiṇe /
parā-parapari-spanda-mandirāya namo namaḥ // 15
bharit-ākhila-viśvāya yoga-gamyāya yogine /
namaḥ sarve-śvareśāya mahā-haṁsāya śambhave // 16
carcyāya carcanīyāya carcakāya carāyate /
ravīndu-sandhi-saṁsthāya mahā-cakreśa te namaḥ // 17
sarvā-nusyūta-rūpāya sarvā-cchādaka-śaktaye /
sarva-bhakṣaya śarvāya namaste sarvavedine // 18
ramyāya valla-bhāktrānta-dehārdhāya viyogine /
namaḥ prapannaduṣprāpya-saubhāgya-phaladāyine // 19



tanmaheśāya tattvārtha-vedine bhavavedine /
mahā bhairava-nāthāya bhakti-gamyāya te namaḥ // 20
śakti-garbha-pravodhāya śaraṇyāyā 'śarīriṇe /
śānti-puṣṭyādi-sādhyārtha-sādhakāya namo 'stu te // 21
ravat-kuṇḍalinī-garbha-prabodha-prāpta-śaktaye /
utsphoṭa-nāpaṭu-prauḍha-paramākṣara-mūrtaye // 22
samastavyasta-saṁgrasta-raśmi-jālodar-ātmane /
namastubhyaṁ mahāmina-rūpiṇe viśvagarbhiṇe // 23
revāraṇisamud-bhūta-vahni-jvālāvabhāsine /
ghanī-bhūta-vikalpātma-viśva-bandha-vilāpine // 24
bhoginī-syandanā-rūḍhi-prauḍhi-mālabdha-garviṇe /
namaste sarva-bhakṣyāya param-āmṛita-lābhine // 25
ṇaphakoṭi-samāveśa-bharitākhila-sṛiṣṭaye /
namaḥ śakti-śarīrāya koṭidvitaya-saṅgine // 26.
mahā-moha-malā-krānta-jīva-vargāva-bodhine /
maheśvarāya jagatāṁ namaḥ kāraṇa-bandhave // 27
stenonmūlana-dakṣaika-smṛitaye viśva-mūrtaye /
namaste 'stu mahādeva-nāmne para-svadhātmane // 28
rugdrāviṇe mahāvīrya-ruru-vaṁśavināśine /
rudrāya drāvitā-śeṣa-bandhanāya namo 'stu te // 29
dravat-para-rasāsvāda-carvaṇodyukta-śaktaye /
namastri-daśa-pūjyāya sarva-kāraṇa-hetave // 30
rupātīta namastubhyaṁ namaste bahurūpiṇe /
tryambakāya tridhāmānta-ścariṇe ca tri-cakṣuṣe // 31
peśalopāya-labhyāya bhakti-bhājāṁ mahātmanām /
durlabhāya malā-krānta-cetasām tu namo-namaḥ // 32
bhava-pradāya duṣṭanāṁ bhavāya bhavabhedine /
bhavyānāṁ tanmayānāṁ tu sarvadāya namo-namaḥ // 33
aṇūnāṁ muktaye ghora-ghora-saṁsāradāyine /
ghorāti-ghoramūḍhānāṁ tiraskartre namo-namaḥ // 34

Verse to Parā Śakti

sarva-kāraṇakalā-pakalpitol - lāsasaṁ-kulasamādhi-viṣṭharām /
hārdako-kanadasaṁ-sthitām-api tāṁ praṇaumi śivaval-labhāmajām //
sarva-jantu-hṛidayāb-ja-maṇḍalod - bhūta-bhāva-madhupāna-lumpaṭām /
varṇa-bheda-vibhavānta-rasthitāṁ tāṁ praṇaumi śiva-val-labhāmajām //

Phala ślokas

ityevaṁ stotra-rājeśaṁ mahā bhairava-bhāṣitam /
yoginīnāṁ paraṁ sāraṁ na dadyād-yasya kasyacit // 1 //
adīkṣite śaṭhe krūre niḥsatye śucivarjite /
nāstike ca khale mūrkhe pramatte viplute 'lase // 2 //
guru-śāstra-sadācāra-dūṣake kalaha-priye /
nindake cumbhake kṣudre- 'samayajñe ca dāṁbhike // 3 //
dākṣiṇya-rahite pāpe dharmahīne ca garvite /
bhakti-yukte pradāt-avyaṁ na deyaṁ para-dīkṣite // 4 //

paśūnāṁ sannidhau devi! noccāryaṁ sarvathā-kvacit /
asya smṛiti-mātreṇa vighnā naśyantya-nekaśaḥ // 5 //
guhya-kā yātu-dhānāśca vetālā rākṣa-sādayaḥ /
ḍākinyaśca piśā-cāśca krūra-sattvāśca pūtanāḥ // 6 //
naśyanti sarve paṭhita-stotra-syāsya prabhā-vataḥ /
khecarī bhūcarī caiva ḍākinī śākinī tathā // 7 //
ye cānye bahudhā bhūtā duṣṭa-sattvā bhayānakāḥ /
vyādhidaur-bhikṣadaur-bhāgya-mārimoha-viṣādayaḥ // 8 //
gaja-vyāghrāda-yobhītā palāyante diśo daśa /
sarve duṣṭāḥ praṇa-śyanti cet-yājñā pārameśvarī // 9 //

Iti Śrī Lalita Svacchande Bahurūpa Garbha Stotra-rājaḥ Saṁpūrṇaḥ

________oOo________

Oṁ
Śrī Guru Stuti
Śrī Guruve Namaḥ

guru śaktir jayatyekā - madrūpa-pravikāsikā /
svarūpa-gopana-vyagrā - śiva-śaktir-jitā yayā // 1 //

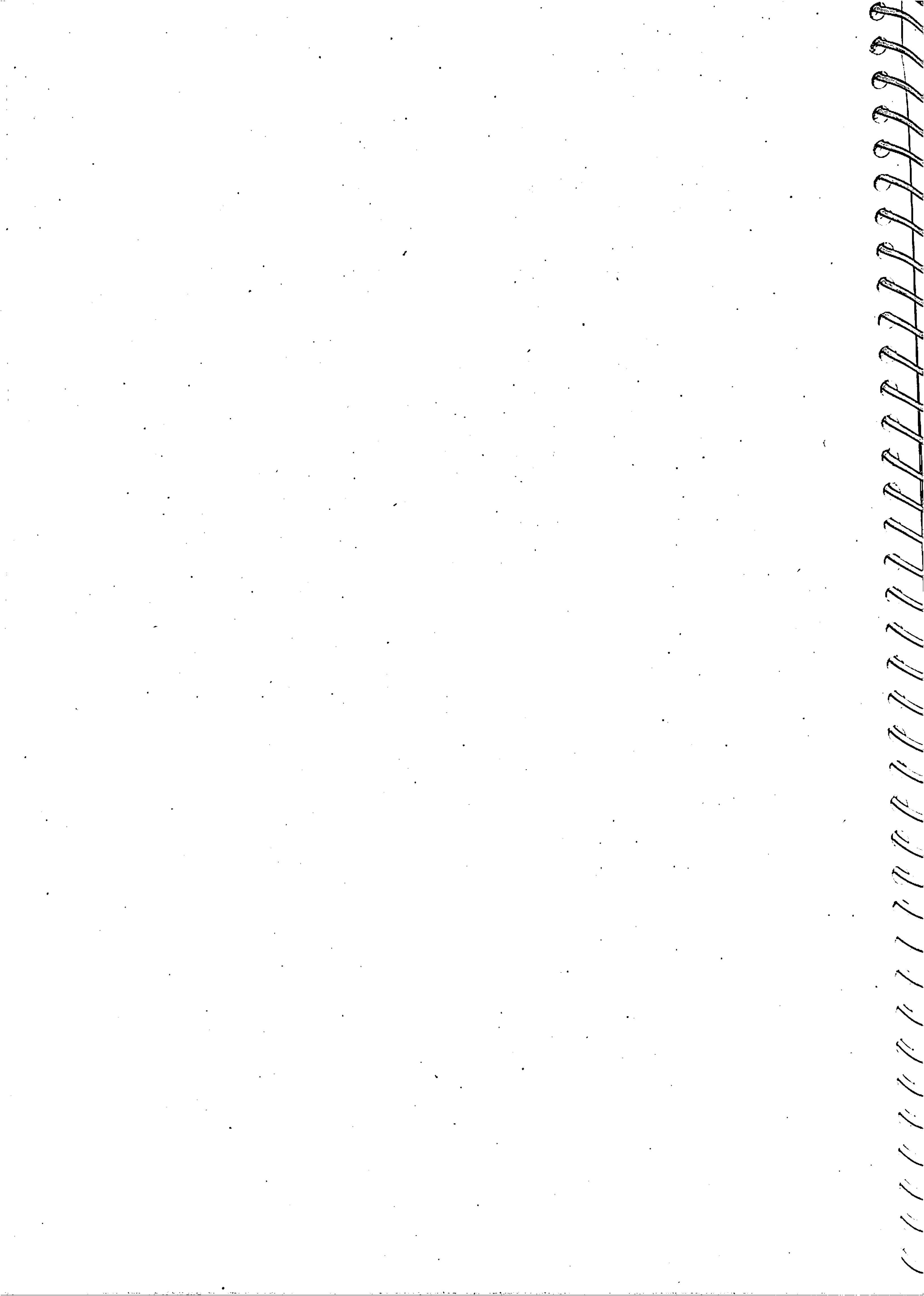
yasya prasādād ahameva śambhur-
yasya prasādad aham-īśvaro'smi /
yasya prasādād ahameva sarvas-
tasmai namaḥ śrī - gurave śivāya // 2 //

śaiva-prajāḥ sraṣ - ṭumanā maheśo
guru-krame'bhūn - manu-deva-rūpaḥ /
stumo guruṁ taṁ prameṣṭhi-rūpaṁ
sākṣāt-śivaṁ śrī manu-devam-eva // 3 //

vikalpa-śāntar - thamiva pravṛittāt-
śāstrāt-sadādū - raṭama-svabhāve /
saṁvit-svabhāve parivartamāno
dṛiṣṭaiva śiṣyāna - karotsa śaṁbhūn // 4 //

tat-siddha-pāda - prabhavat-prakāśo
māheśvaro'vāpta - śivātmabhāvaḥ /
śrī-mānabhūdrāma iti prasiddho
yo madguroḥ kau - likadai-śikendraḥ // 5 //

jyeṣṭho'pyasau mad - gugujanma-jāta-
harṣol-lasad-vis - mṛita-deha-bhāvaḥ /
rāmo'smy-ahaṁ lak - ṣaṇa eṣa jāta
ityeva gāyan sahasā nanarta // 6 //



śiṣyān samudbo - dhayituṁ sa nityaṁ
sadātanaṁ sva - sya śiva-svabhāvaṁ /
prādaśayadde - hagataṁ samakṣaṁ
horāś-catasro' - dhigataḥ samādhim // 7 //

kṛityaṁ vidheya - sya janasya śeṣaṁ
saptābda-kalpasya ca lakṣmaṇasya /
śiṣya-pradhānaṁ mahatābakākaṁ
nirddiśya so'gān - nijadhāma śaivam // 8 //

na lakṣaṇaṁ ya - sya na yo'sti lakṣyaḥ
ṣaḍadhvano yo' - sti ca lakṣma-bhūtaḥ /
yo lakṣmaṇasye - va ca lakṣamṇasya
rāmo guru rā - ma eva stumastam // 9 //

ūrjasya śukle ca tithau caturthyāṁ
jagat-jigīṣūn svata ūrjayantaḥ /
āvirba-bhūvur - mahatābakākāḥ
kāśmīr-akaṇḍā - bhidha-janma-bhūmau // 10 //

tānadya sarve vayam-āviśanto
gurūn smaranto manasātha vācā /
viśuddha-bhaktyā praṇatā namāmaḥ
sthitāṁśca jñāna - prabhayā-gatānapi // 11 //

tat jñāna-gotre guravaścakāsati
jñāna-prabhābhiḥ prasṛitābhiradya
śrī-lakṣmaṇ-ākhyaḥ praṇatāṁ janānāṁ
dṛiṣṭaiva dṛiṣṭeḥ tamasām vighātakāḥ // 12 //

śrī-guruṁ tamahaṁ vande kāruṇyara-sanirbharam /
svātma-bhūtaṁ jagad-bhāti yat-kṛipāpāṅga-pātataḥ // 25 //

jayaty-eko jagat-yasmin gururme bhoga-mokṣadaḥ /
mokṣa-lakṣmī-samāśliṣṭo janmato yaśca lakṣmaṇaḥ // 27 //

namaḥ śrī-mahase tasmai svātma-sāmrājya-dāyine /
bhava-bandha-cchide dṛiśṭyā nara-rūpāya śūline // 28 //

vācā dṛiśā tathā kṛityā svānanda rasa pūrṇayā /
āhlādaṁ paramaṁ yacchan guruḥ kenopamīyatāṁ // 29 //

nikhilair-indriyair-ebhir - bhinna-vedya-pradarśibhiḥ /
darśitaḥ śivaḥ evaiko yena tasmai namo namaḥ // 30 //

svānandara-sakallolair - ullasanna-smyaharnišam /
yad-dṛiṣṭi-paripūrito' - hamāśraye tatpadadvayam // 31

dīnoddhāir-akakṛityāya karuṇāgādha-sindhave /
aneka-śrīlasatkāya lakṣmaṇāyan-namastamām // 36 //

śrī-guru-pada-nakha-janmā
janmāndhasyāpi prakāśayan-narthān
sa jayati ko'pi vikāsaḥ
prakāśam-āno'nava-cchinnaḥ // 64 //

vināśitā-śe - ṣa-vikalpa-buddhya-
haṁ-rūpam-antrār - tha-vikāsikābhyām /
dehādy-ahaṁkā - ra-nivartikābhyāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 65 //

udghāṭitād-vai - tama-hekṣaṇābhyāṁ
nimīlita-dvait - avilocanābhyāṁ /
mohāndha-kāra' - pi virocamābhyāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 66 //

uddīrṇa-rāga - prati-bodhikābhyāṁ
vilīna-bhodha - prati-bhodikābhyām /
anādi-māyā - malavā-rikābhāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 67 //

ambādi-raudryan - tamarī-cikābhyāṁ
varṇādi-sarvādh - vavivartikābhyām /
icchādi-devī - tata-candikābhyāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 68 //

saṁsāradāvān - ala-ghora-tāpa-
śāntyartha-pīyū - ṣamahā-hṛidābhyām /
āpyāyita-smar - tṛi-jana-vrajābhyāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 69 //

prabhā-prakāśar - thadhṛita-vratābhyāṁ
tiraskṛitān-ādi - manastamobhyām /
mukti-pradābhyāṁ vibhava-pradābhyāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 71 //

daurbhāg-yadā-vāg - niśivām-budābhyāṁ
dūrī-kṛitāśe - ṣavipattatibhyām
kṛipā-kṛitārthī - kṛitamādṛiśābhyāṁ
namo namaḥ śrī - guru-pādukābhyāṁ // 72 //

imāni padya-puṣpāṇi sadāhla-dakarāṇyataḥ /
labhantāṁ svīyasābhalyaṁ guru-pūjā-mahotsave // 73 //

gurustuti-phalaṁ vaktuṁ śaktaḥ śeṣo'pi no param /
svadante stutikartāraḥ phalaṁ sadyaḥ parāmṛitam // 74 //

rāmeśvareṇa viduṣā bhaktirpreritacetasā /
śrī-guror-lakṣamṇasyaiṣā racitā pādukāstutiḥ // 75 //

_________o0o_________

Dehastha devata cakra stotram
by Abhinavagupta

asūra-sūra-vṛinda-vanditam
abhimata-vara-vitaraṇe niratam /
darśana-śatāgrya-pūjyaṁ
prāṇa-tanuṁ gaṇapatiṁ vande // 1 //

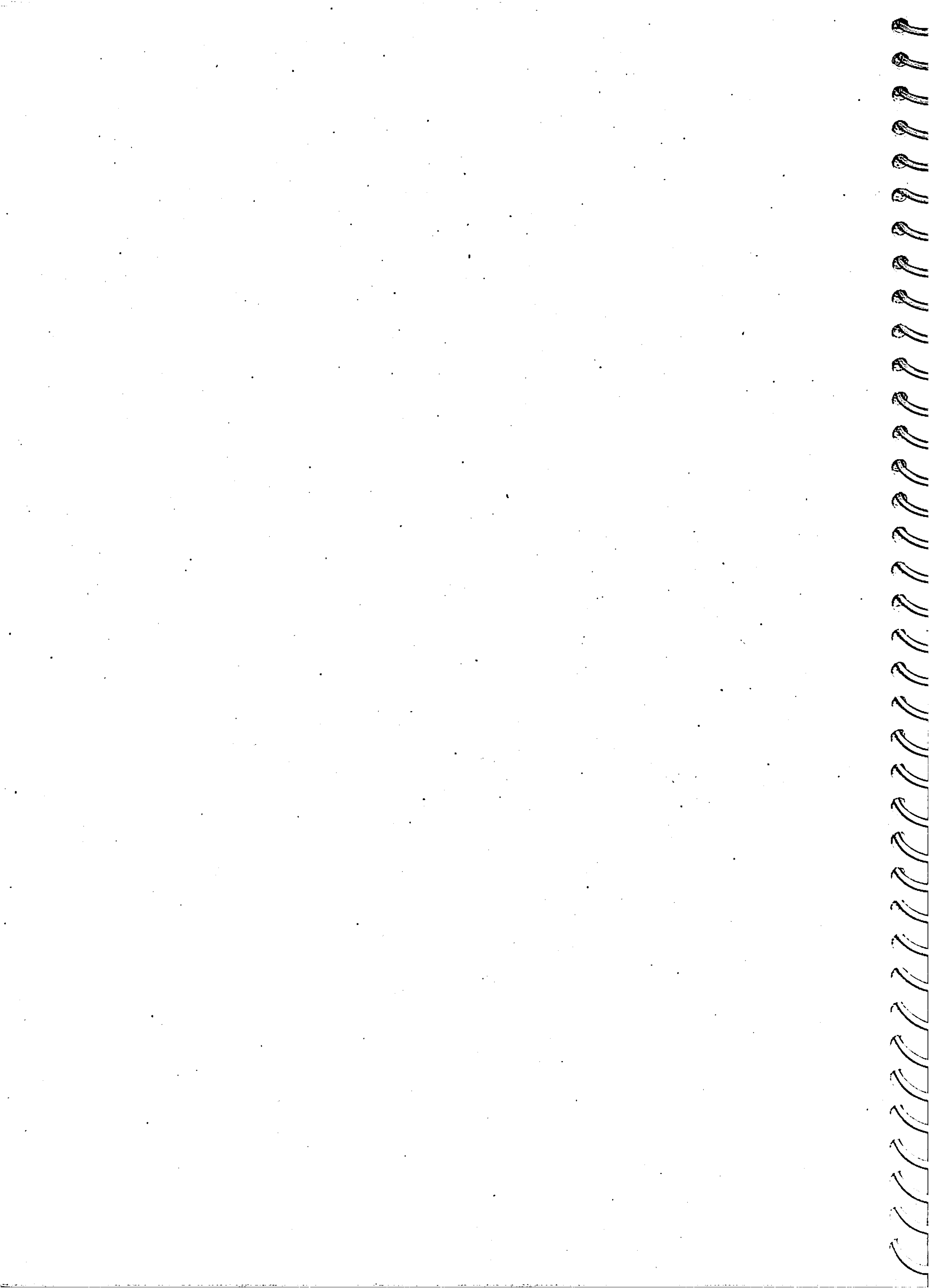
vara-vīra-yoginī-gaṇa-
siddhā-vali-pūjitāṁ-ghri-yugalam /
apahṛita-vina-yijanārtiṁ
vaṭukam apānābhidhaṁ vande // 2 //

ātmīya-viṣaya-bhogair-
indriya-devyaḥ sadā hṛidam-bhoje /
abhi-pūja-yanti yaṁ taṁ
cin-mayam-ānanda-bhairavaṁ vande // 3 //

yad-dhībalena viśvaṁ
bhaktānāṁ śiva-pathaṁ bhāti /
tamaham-avadhāna-rūpaṁ
sadgurum-amalaṁ sadā vande // 4 //

udayāvabhāsa-carvaṇa-
līlaṁ viśvasya yā karoty-aniśam /
ānanda-bhairavīṁ tāṁ
vimarśa-rūpāṁ ahaṁ vande // 5 //

arcayati bhairavaṁ yā
niścaya-kusumaiḥ sureśa-patrasthā /
praṇamāmi buddhi-rūpāṁ
brahmāṇīṁ tāmahaṁ satatam // 6 //



kurute bhairava-pūjām-
    aṇala ḍalasthā-bhimāna-kusumairyā /
nityam-ahaṁ-kṛiti-rūpāṁ
    vande tāṁ śāmbhavīm-ambām // 7 //

vidadhāti bhairavārcāṁ
    dakṣiṇa-dalagā vikalpa-kusumairyā /
nityaṁ manaḥ svarūpāṁ
    kaumārīṁ tām-ahaṁ vande // 8 //

nairita-dalagā bhairavam
    arcayete-śabda-kusumaiyā /
praṇamāmi śruti-rūpāṁ
    nityaṁ tāṁ vaiṣṇavīṁ śaktiṁ // 9 //

paścima-digdala-saṁsthā
    hṛidaya-haraiḥ sparśa-kusumairyā /
toṣayati bhairavaṁ tāṁ
    tvag-rūpa-dharāṁ namāmi vārāhīm // 10 //

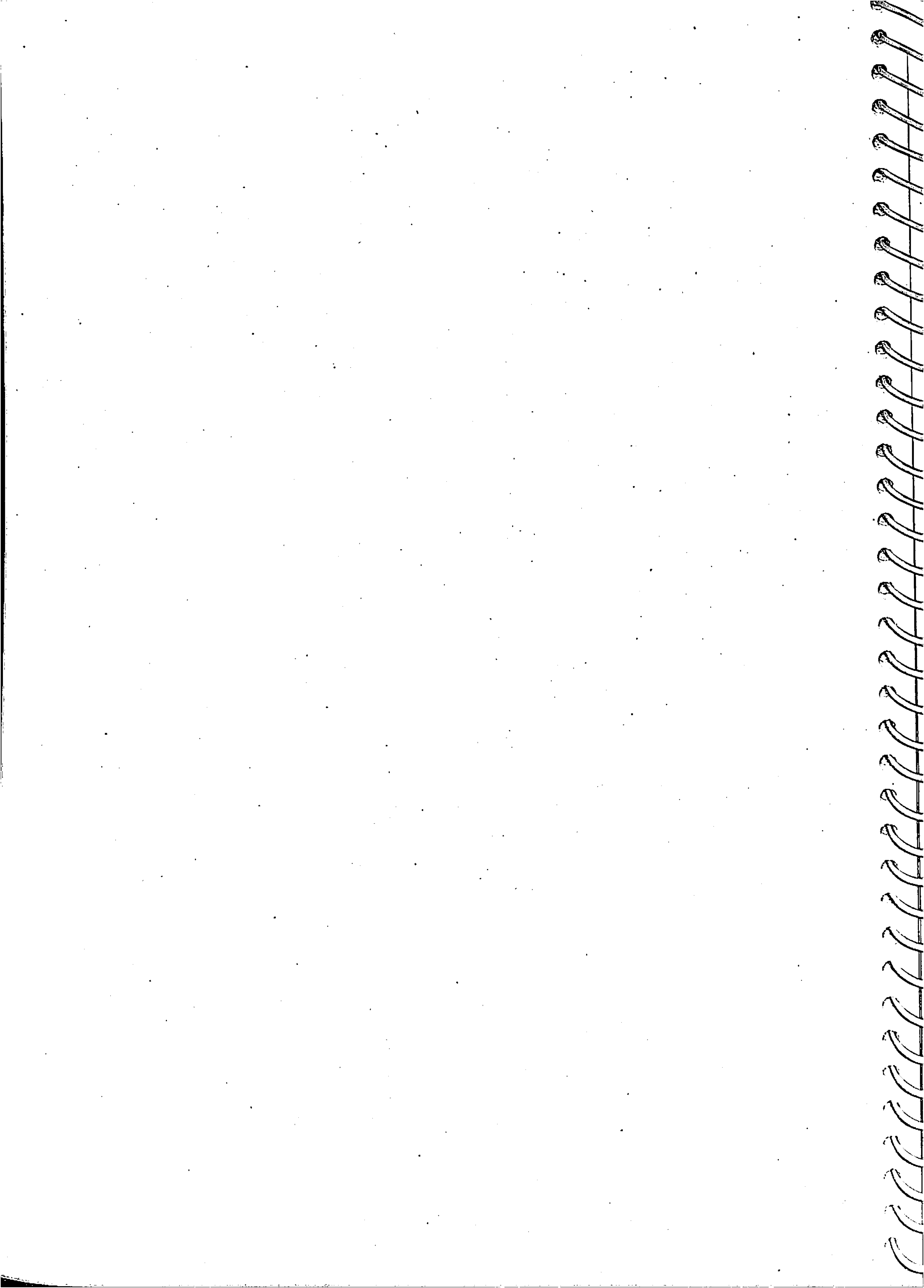
varatara-rūpa-viśeṣair
    māruta-digdala-niṣaṇṇa-dehā yā /
pūjayati bhairavaṁ tām
    indrāṇīṁ dṛik-tanuṁ vande // 11 //

dhanapatti-kisalaya-nilayā
    yā nityaṁ vividha-ṣaḍ-rasā-hāraiḥ /
pūjayati bhairavaṁ tāṁ
    jihvābhikhyāṁ namāmi cāmuṇḍām // 12 //

īśa-dalasthā bhairavam-
    arcayate parimalair-vicitrairyā /
praṇamāmi sarvadā tāṁ
    ghrāṇābhikhyāṁ mahā lakṣmīṁ // 13 //

ṣaḍ-darśaneṣu pūjyaṁ
    ṣaṭ-triṁśat-tattva-saṁvalitam /
ātmābhikhyaṁ satataṁ
    kṣetrapatiṁ siddhidaṁ vande // 14 //

saṁsphurad-anubhava-sāraṁ
    sarvāntaḥ satatasan-nihitam /
naumi sadoditam-itthaṁ
    nija-dehaga-devatā cakram // 15 //



Śiva-Śakti stotra
by Abhinavagupta

tava ca kācana na stutir-ambike
sakala-śabda-mayī kila te tanuḥ /
nikhila-murtiṣu me bhavad-anvayo
manasijāsu bahiṣ-prasarāsu ca //

iti vicintya śive śamitāśive
jagati jātamayatnavaśād idam/
stuti japār canacintana varjitā
na khalu kācana kāla kalāpi me //

__________oOo__________

Śrī Kālikāstotram
of Śivānandanātha

sitatara saṁvid avāpyaṁ
sadasat-kalanāvihīnam anupādhi /
jayati jagat traya rūpaṁ
nīrūpaṁ devi! te rūpam // 1

ekam anekākāraṁ
prasṛita jagad-vyāpti vikṛiti-parihīnam /
jayati tavādvaya-rūpaṁ
vimalam-alaṁ cit-svarūpākhyam // 2

jayati tavocchaladantaḥ
svacchet-chāyāḥ svavigraha-grahaṇam /
kimapi niruttara-sahaja
svarūpa-saṁvit-prakāśamayam // 3

vāntvā samasta-kālaṁ
bhūtyājhaṁkāra-ghora-mūrttimapi /
nigraham-asmin-kṛitvā
anugraham-api kurvatī jayasi // 4

kālasya kāli! dehaṁ
vibhajya muni-pañca-saṁkhyayā bhinnaṃ /
svasmin-virājamānaṁ
tad-rūpaṁ kurvatī jayasi // 5

bhairava-rūpī kālaḥ
sṛijati jagat kāraṇādikīṭāntam /
icchāvaśena yasyāḥ
sā tvaṁ bhuvan-āmbikā jayasi // 6

jayati śaśāṅka-divākara
pāvaka dhāma trayāntara vyāpi /
janani! tava kimapi vimalaṁ
svarūpa rūpaṁ paraṁ dhāma // 7

ekaṁ svarūpa-rūpaṁ
prasara-sthiti-vilaya-bhedatas-trividham /
praty-ekam-udaya-saṁsthiti
laya-viśramataś-catur-vidhaṁ tadapi // 8

iti vasu-pañcaka-saṁkhyaṁ
vidhāya sahaja-svarūpaṁ-ātmīyam /
viśva-vivarttā-vartta
pravartakaṁ jayati te rūpam // 9

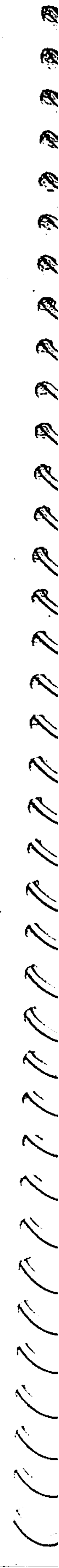
sad-asad-vibheda-sūter
dalanaparā kāpi sahaja-saṁvittiḥ /
uditā tvameva bhagavati!
jayasi jayādyena rūpeṇa // 10

jayati samasta-carācara
vicitra-viśva-prapañca-racanormi /
amala-svabhāva-jaladhau
śāntaṁ kāntaṁ ca te rūpam // 11

sahajollāsa-vikāsa
prapūrītāśeṣa viśva-vibhavaiṣā /
pūrṇā tavāmba! mụrtir
jayati parānanda-saṁpūrṇā // 12

kavalita sakala jagat traya
vikaṭa-mahākāla-kavalanod-yuktā /
upabhukta-bhāva-vibhava
prabhavāpi kṛiśodarī jayasi // 13

rūpa-traya-parivarjitam
asamaṁ rūpa-trayāntara-vyāpi /
anubhava-rūpam-arūpaṁ
jayati paraṁ kimapi te rūpam // 14



avyayam-akulam-ameyaṁ
vigalita-sadasad-viveka-kallolam /
jayati prakāśa-vibhava
sphītaṁ kālyāḥ paraṁ dhāma // 15

ṛitumuni-saṁkhyaṁ rūpaṁ
vibhajya pañca-prakāram-ekaikam /
divyaugham-udgirantī
jayati jagat-tāriṇī jananī // 16

bhudig-gokhaga-devī
cakralasat-jñāna-vibhava-paripūrṇam /
nirūpam-aviśrāṅtim-ayaṁ
śrīpīṭhaṁ jayati te rūpam // 17

pralayalayāntara-bhūmau
vilasita-sadasat-prapañca-parihīnām /
devi! niruttara-tarāṁ
naumi sadā sarvataḥ prakaṭām // 18

yādṛiṅ mahā-śmaśāne
dṛiṣṭaṁ devyāḥ svarūpam-akulastham /
tadṛig jagat-trayam-idaṁ
bhavatu tavāmba! prasādena // 19

itthaṁ svarūpa-stutir-abhyadhāyi
samyak-samāveśa-daśāvaśena /
mayā śivenāstu śivāya samyaṅ
mamaiva viśvasya tu maṅgalāya // 20

________oOo__________

Conclude with
Śrī Amṛiteśvara pūja

Annual Mahāsamādhi Havan

Once a year we celebrate the *Mahāsamādhi* of our Divine master Swami Lakshmanjoo. This celebration (*Havan*) coincides with the date on which Swami Lakshmanjoo left his physical body and attained the great liberation. Swamiji also performed this function twice anually, on a grand scale, for his own master Swami Mahatābkak. In keeping with this tradition the Universal Shaiva Fellowship performs this *havan* in the unique Kashmiri style as taught to us by Swamiji.

"The point of *śraddha*-(ceremony for the deceased) is for our satisfaction, it is our duty so that the master (for whom this is performed) thinks that he is being worshiped. The fruit won't come to the master, he does not benefit from this. This *havan* is performed just to make ourselves fit to receive his blessings. But he will be pleased that they are adoring him and bowing to him. This is just worship. It is why we perform the *havan* (fire ceremony). At the same time, because it is the work of Gods, it is not only a simple *śraddha*, it is not the work of dead souls, it is the work of Gods (*devā kṛiya)* because we consider the master as God (*devā*)."

Swami Lakshmanjoo.

Mantras and accompanying recitations.

1. Kailaśa pūja and invocation to Svacchanda Bhairava.

The priest draws the yantra and performs the Gaṇeśa Kailaśa pūjā. Gaṇeśa is traditionally invoked at the beginning of Havan as he is known as Cakreśvara the Lord of the wheel that controls all presiding deities.

Devotees recite Aghora mantra of Svacchanda Bhairava.

aghorebhyo tha ghorebhyo
ghoraghoratarībhyaśca
sarvataḥ śarva! sarvebhyo
namaste rūdrarūpebhyaḥ

This Aghora mantra is recited at the commencement of havan to remove all obstacles and gain the protection of Svacchandanātha. The Bahurupagarbha stotra, dedicated to Svacchanda Bhairava, is also recited at this time.

Preparation of Havan kund.

Drawing the maṇḍala on the havan kund and reciting of mantras inviting to the deities of the various directions to witness the havan.

Commencement of Havan (fire ceremony).

2. Havan offerings to Ganeśa.

oṁ gluṁ gaṁ gaṇapataye namaḥ

To be recited 108 times coinciding with offerings to fire. Accompanying recitation of Gaṇeśastavarāja.

3. Havan offerings to Surya and the nine planets.

hrāṁ hrīṁ saḥ sūryāya namaḥ

To be recited 108 times coinciding with offerings to fire. Accompanying recitation of Sambapañcāśikā.

4. Havan offerings to Nārāyaṇa (Viṣṇu).

oṁ namo nārāyaṇāya

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Bhagavad Gītā 12th Chapter.

5. Havan offerings to Lord Śiva

oṁ namaḥ śivāya

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Saṁgrahena stotra of Utpaladeva.

6. Havan offerings to the Divine Mother Pārvatī

oṁ namo bhavānyai

To be recited 108 times coinciding with offerings to fire.
Accompanying recitation of Pañcastavī – Ambastava (4th chapter).

End of havan section.

7. Invocation and Pūja to the Master

Offerings of flowers are made on a Śiva Liṅgam made from rice. The dakṣiṇā mantra . . .

oṁ dakṣiṇāmūrtaye gurave namaḥ

. . . to be recited 108 times coinciding with each offering.

Accompanying recitation of Śrī Gūrustuti – "pāduka ślokas"
A plate of food is also offered at the end of this Pūja to the master.

8. Amṛiteśvara Pūja

Group recitation of Amriteśvara pūja (pg.1).

9. Bhairava Stotra.

Recitation of Abhinavagupta's Bhairava Stotra (pg.7,24).

